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ology. Particularly important here is the discussion (pp. 223-225) of the maxim that *Alles Wirkliche ist Vernünftig*, and its distinction from fatalistic determinism; and of the kindred question concerning the sense in which a relative irrationality enters into Hegel's world.

A concluding lecture deals with the later fortunes of idealism and its present position. Here the significance of the reaction against idealism is interpreted, and a highly interesting discussion is given of the value of those individual variations of philosophical opinion, so characteristic of the present time. While displaying the utmost breadth of sympathetic consideration, Professor Royce strives to overrule all these in general, and the followers of Schopenhauer and of William James in particular, to the greater glory of that ideal of systematic consistency which modern Idealism has been endeavoring to state.

The work of the editor has been so well done that it is nowhere in evidence. The main criticism upon the entire volume is that one could wish it had been before the philosophical public at least ten years ago.

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REMINISCENCES OF LEO NICOLAYEVITCH TOLSTOI. By Maxim Gorky. Translated from the Russian by S. S. Koteliensky and L. Woolf. Richmond: The Hogarth Press, 1920. Pp. 71. Price, 5 s. net.

These fragmentary reminiscences of Tolstoy are of the highest biographical importance, and Tolstoy, who in earlier biographies is dim and cloud-like, is illuminated by the ardent candour of his biographer. The fierce light is so searching that the eye shrinks, and yet Gorky begins and ends on a note of wonder, for "the man was Godlike";—perhaps a kind of Russian god in their amazing folk-lore "not very majestic, but more cunning than all the other gods."

The ethical teaching of Tolstoy in his later years when a disturbance of his relations towards every aspect of human life becomes evident, is explained by Gorky's portraiture of the man. The Manichee in Tolstoy that wrote the *Kreutzer Sonata* is illustrated by some significant details. "Woman, in my opinion," says Gorky, "he regards with implacable hostility, and loves to punish her. It is the hostility of the male who has not

succeeded in getting all the pleasure he could, or it is the hostility of the spirit against the degrading impulses of the flesh. But it is hostility, and cold." It is the expression of some complex, some suppression, as is evident from the disconcerting fact of his coarseness, so frequently mentioned by Gorky. "From the ordinary point of view, what he said was a string of indecent words," is a sentence that will surprise some readers of Gorky, who is not restrained by unnecessary conventions. Yet Gorky, the author of *The Lower Depths*, was hurt and offended.

The same intolerable light is turned upon Tolstoy's preoccupation with religion. The thought of God, Gorky says "incessantly gnaws at him," as if this divine concern were a mere irritation. Tolstoy bulks so large against the skies that Gorky even envisages Tolstoy and his deity as having the relation of "two bears in one den." Of Christ he speaks with no spark of feeling, and though "at times he admires him, he hardly loves him." "It is as though he were uneasy: if Christ came to a Russian village, the girls might laugh at him." So he transferred his enthusiasm to Buddha, and recommends the Buddhist writings.

It is curious that in spite of Tolstoy's central teaching of non-resistance and forgiveness the man was essentially the Russian land-owner, despotic on his own estate. What he had to give, he gave despotically. The instinct of the dominating class was still strong in him in spite of the vapour of universal forgiveness, and loving one's neighbour, in which his later life was hidden. If anyone contradicted him "suddenly, under his peasant's beard, under his democratic blouse, there would rise the old Russian *barin*," and he bore down upon the Tolstoyans unmercifully if they disputed his theories, until, as Gorky says "their noses became blue with intolerable cold."

"What he himself did not need, he gave to people as though they were beggars; he liked to compel them, to compel them to read, walk, be vegetarians, love the peasants, and believe in the infallibility of the rational religious reflections of Leo Tolstoy." His final flight, just before his death, seemed to Gorky a sensational act to force the public conscience to bend to his personality, the madness of a pillar saint bent on dazzling the world with the glory of righteous blood, thus converting his life into the "saintly life of our blessed father, boyard Leo," with the despotic intention of increasing the influence of his religious ideas, the weight of his teaching. Yet even in Gorky's letter, written in the white heat

of his resentment at the "going away" from Yasnaya Polyana, there is, above all, admiration and wonder at the "old magician, scattering about him the living seeds of indomitable thoughts."

M. J.

London, England.

INTERNATIONAL POLITICS. By C. Delisle Burns. London: Methuen & Co. Ltd., 1920. Pp. x, 189. Price, 5s. net.

Mr. Burns has written an extraordinarily interesting and personal book in the guise of a handbook in which the chief problems arising from the contract between different governments and peoples are illustrated.

The scheme of treatment summarises the governing principle in international politics, the Great Power system, and the distinction between different kinds of states and governments. Differences in culture among states are then analysed, and we are next led to the relation between minor states and parts of states by industrialised countries and the exploitation of territories inhabited by native races. Attention is then turned to diplomacy which has been evolved for foreign politics, and to later stages of international organisation, such as the League of Nations; but of this organ he speaks critically, for "much of what is usually meant by a League of Nations remains in the region of the unrealised ideal." The original connections of the League, established under Peace Treaties which "contain evidences of vindictiveness, primitive jealousy and political incompetence have been detrimental to its prestige, and the problem arises whether the treaties will damn the League; or the League redeem the Treaties." His last word is, however, that the League is a fact which is new enough to be left for the present at least uncondemned.

As might be expected, among the wealth of material, Mr. Burns, who is a master of lucid statement, has chosen some very significant and unforgettable examples to illustrate his problems, relying on the fact that the need of the general public and even of some statesmen appears to be "not so much inculcation of a Gospel as instruction in an alphabet." Readers who follow him from Alpha to Omega will find the book a text book in the sense that it is a compact, well-arranged synopsis of international problems, brought up to date, but with none of the colourless neutrality characteristic of text books. "The plan is to give definite instances of these problems and not to discuss theory,"